



THE APOSTLES' CREED

*A Romance in Religion*

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ARTHUR TALMAGE ABERNETHY

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# THE APOSTLES' CREED

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The Apostles' Creed—A Romance in Religion

*Arthur Talmage Abernethy*

The Sermon on the Mount—An Interpretation

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*J. T. Whitley*

COKESBURY DEVOTIONAL SERIES

# The Apostles' Creed

## A Romance in Religion

BY  
ARTHUR TALMAGE ABERNETHY



"If there were a few more clarion voices in the country like Dr. Abernethy's, we wouldn't need to distress ourselves so much at the way the modernists strive to lead people astray. It is the folks that are not fixed in their belief that are disturbed."—*Rev. W. A. ("Billy") Sunday.*

NASHVILLE, TENN.  
COKESBURY PRESS  
1925



238.11

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*Printed in the United States of America*



## PREFACE

THIS Preface is in the nature of a devout prayer.

If I had not met all the visitations of Doubt which have crossed the hero's pathway in this little story, I should hesitate to give this volume to the reading world. As it is, having passed through these darkened walkways, sometimes almost assured that there was to be no ending of the heavy darkness, at which times it was my invariable sense of utter self-helplessness that threw me in abject appeal on my knees to Christ, and having just as surely found the light following such a complete surrender as day follows night's end, I send forth this little volume fervently prayerful that it may reach the eyes of every doubter and perplexed person in the world.

For that purpose I am making the volume small and concise.

That my own struggles and experiences, as revealed in the recital of the man who sees it through in this book, may help some one else, is my sole aim in writing this work.

There is one passage in the Scriptures of which I am as assured as I am that I have feeling and existence in fact. It is this:

*"Thou wilt keep him in perfect peace, whose mind is stayed on thee; because he trusteth in thee."*

A complete abandonment of one's intellectual doubts and misgivings to the Keeper of life will bring a peace that passeth all mental understanding.

May the dear reader be so blessed!

ARTHUR TALMAGE ABERNETHY.

Asheville, N. C., 1925.

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## I

### THE MORNING

**H**OW beautifully shone the sun, as its undimmed and undiminished glory set its golden approval of radiant coloring on the riot of springtime flowers, the luxurious foliage of the budding trees, and yonder on the ripples of the mountain rivulet as they gamboled merrily on their honeymoon to their love-nest in the bosom of the mother sea! There was not a trace of mist over the Italian-blue sky. Nature was radiant in glory; the birds rivaled each other's melodies; the fresh green grass, finding no other voice of response, spoke with its restful beauty and sparkle of sun-kissed dew; the new-born grain of the fields, wafted by the symphonic zephyrs as a breath of Love's sweetheart on the lips of her adorer, nodded approvingly.

It was good to be alive in such a world of peace and happiness.

He felt in love with himself and all the world about him, this hero of ours, as he sped on his gala journey, swinging his arms in healthful energy, ecstatic and hopeful, smiling and singing and moving along his pathway.

He had passed several mileposts almost unconsciously, when he felt a sudden sentiment of weariness.

"I must stop and rest awhile," he said simply. "I have become intoxicated with the delights of this unclouded morning." And he sat down by a boulder on a tuft of tender grass.

"How faultless the sunlight, the sky, and the world," he said meditatively. "I wonder that such a scene can give way to night and darkness. It seems impossible."

Then he began thinking of how life's first morning must have met the inexorable approach of life's first sunset. What must the trees and the flowers and the glad greensward have struggled to say within themselves when they felt the first withdrawal of the comforting warmth of life's first rays of sunlight, as the mysterious but welcomed glowing ball began to drop under the hazy misty curtain of the distant west? What must have been life's first man's apprehension of his first day's decline into darkness? Would the sun rise again? What is this strange haze that overshadows and makes the green mountains difficult to behold, and shuts out the vision of the rolling vistas and the countenance of the friendly earth?

These strange meditations, at such variance with his happy mood of the morning, in-

stinctively sent a shudder through our hero's spirits. He felt, for the first time, alone and imperiled. Exuberance gave way to apprehension. Buoyancy was supplanted by a dreary spirit of utter fatigue. Strangely enough, he did not observe the flawless spring morning then; the sun seemed to hover under a veil of cloud and mist. The soft green grass was no longer restful to his now obstructed vision. The riot of flowers with their sun-tinted lines of gold and silver, the gleaming ripples of the rivulet, these had faded from him now.

Science, which makes no apology for analyzing a mother's tears, and which discovers the germ of disease and death in the kiss of love, would have told our hero that he alone had changed, not the perspective. It was his weariness. His emotions had become subjective. The jaundice of a jaded nervous system had obliterated his clear vision of the lovely that still surrounded him.

Apprehensively he lifted his eyes and now for the first time beheld the word carved rudely in the boulder against which his head had rested wearily. He read it with a start:

"MATURITY."

Then it occurred to him that he had, in his exuberant jauntiness of the morning, passed



two similar mileposts. He had scarcely noticed them, but now he could recall their names intuitively: They were "Youth" and "Inexperience."

An overwhelming consciousness of his perilous distance from his starting point filled his bosom.

"I must retrace my steps before the night-fall," he said to himself.

And he rose to take up his journey homeward.

But his steps were slow and heavy, And he observed now that the pathway over which he had so trippingly traced his way that morning was obliterated with the falling leaves of the great trees that now shut out the glorious sunlight that had shone on his morning walk. He became lost in wandering, the leaves of the trees flooding every avenue backward and cutting off all traces of the way. He observed that on each of the leaves there was woven, as if by magic, a word, and he stooped and picked up one of them and read: "Time," it said. He turned his eyes toward the towering trees from which the leaves were falling as if torn by a cyclone, and on their somber trunks, now sending shadows like specters that haunted his pathway, he read the words, "THE YEARS."

"I cannot go back," he said hopelessly.

Then he sank wearily on the earth and gave way to his overmastering sense of apprehensive-

ness. He saw the great burning orb of day fade slowly but unsympathetically behind the uplifted spires, and felt the mantle of night drop heavily upon him.

Our hero was in the arms of the first enemy that confronts every life traveler. That enemy was Doubt.

## II

### OUR HERO'S RESERVE OF YOUTHFUL TRAINING

**I** SHALL not deign to reveal the name of our hero, for his identity is not essential. There is this to be said to his advantage: He had come of a family of orthodox believers; his father had been an evangelical minister, with an abiding faith in God and the Holy Bible. From his first years of accountability he had been carefully and prayerfully instructed in the doctrines of the Godhead; he knew the Bible and believed in its inspiration. The efforts of his pious mother had not been in vain, and his morning jaunt—into the first day of actual experience—had begun auspiciously. Educated after the manner of those whose family is of the professional class, the sneers of scorners had left no impression upon him.

There is a wholesome hope for any man whose youthful years have been guarded by the tender love of a pious mother and the dutiful devotion of a faithful sire. I sometimes fear that we do not make enough of our Sunday schools; that we do not realize their prime value in establishing the groundwork of the fabric and structure of a human life. If I may pre-

sume to speak for the young hero who lies haunted out yonder in the dense wood of Doubt and destined to meet the enemies of his peace as the leaves of God's book are turned, mine must be an assuring word. For, wrapped about with the reserve of youthful training, like some strong athlete whose rolling sinews meet his antagonist's blows with the challenge of their resourceful force, his mind has already its armament of defense against the foes of his soul. What one has learned in the sweet trust of unsoiled confidence in youth's spiritual fellowship with godly parents and earnest teachers is an irresistible armor against later mental onslaught.

As our hero was about to fall to sleep, he murmured meditatively to himself, as if in prayer: "I believe in God the Father Almighty, Maker of heaven and earth; and in Jesus Christ his only Son our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried; the third day he rose again from the dead, he ascended into heaven, and sitteth at the right hand of God the Father Almighty; from thence he shall come to judge the quick and the dead. I believe in the Holy Ghost; the holy catholic Church; the communion of saints; the forgiveness of sins; the

resurrection of the body; and the life everlasting. Amen."

The sound of his own voice, reiterating these oft-repeated sentiments of fidelity, seemed to reassure him. Soothingly now there came over his gently relaxing spirit a sentiment of fearless trust. His hands slowly dropped limply by his side; his head easily drooped against a pillar of soft turf where he had halted; his eyes closed out the deepening darkness of the approaching night. In a little while he was fast asleep.

And in his sleep he dreamed.

### III

#### THE UNEXPECTED COMPANION

AS our hero—and he must have a name, so we shall call him Tired Traveler—thus lay asleep, he became suddenly conscious of the presence of another.

“Who are you?” he asked, visibly apprehensive at this unexpected interruption of the restfulness which his recital of the Creed had brought him. For we do not relish interference with our sentiments. And when they are interruptions of our political or spiritual inclinations, we reject them with a degree of irritation. Tired Traveler was not pleased with the awakening from his comforting Credo.

“Who am I? My friend, I am one who must remain with you; to be your monitor and protector, but my name I must not reveal as yet. Be it sufficient for me to advise you that I have been sent of God to accompany you until”—and here the mysterious visitor turned her eyes heavenward—“until she who is to relieve me makes her appearance to guide you over the rest of your journey.”

Tired Traveler studied the apparition, for such it seemed to him, with critical scrutiny. Her weird figure was puzzling; for she seemed

to possess the agility of youth, yet she appeared aged and worn with the years. Her garment was of somber black, and in her hand she held a volume of immense size. Tired Traveler wondered that she could carry such a burden so easily. He scanned the book's outlines, and on the cover he made out the one word, "INQUIRY."

"And are we to travel thus alone?" he asked, even as bewildering to himself in this inquiry as he seemed to be to his strange companion.

"There will be times when my sister shall come also to your rescue, for we are inseparable in spirit, though often widely apart in view," she answered. "But let us to our journey," she added rather peremptorily, for she assumed an air of authority.

Tired Traveler turned his head and gazed wistfully down the dim and dusty highway. "The way is long," he said, "and I am already weary. Let me rest awhile longer," he petitioned, and subconsciously he began repeating the Creed which had come to be his solacer. "I believe in God the Father Almighty, Maker of heaven and earth; and"—

But the visitor interrupted him. "The words of a creed if spoken mechanically are nothing; the sentiment of a creed is everything," she was saying, when Traveler cut into her words with a repetition of the opening line of the Apostles'

Creed: "I believe in God the Father Almighty, Maker of heaven and earth."

"One moment, my friend," interrupted the woman. "Your affirmation is too indefinite. Just what do you mean by your declaration that you believe in God?"

Traveler had never met the inquiry in just that way before. From his infancy he had been taught to believe in a personal Godhead. As he had grown older he had come to recognize it as universally accepted truth, but his reasons for the belief had never before been challenged. He felt that he believed; but when asked for a rational interpretation, he was unable to answer. With some manifestation of impatience, Traveler confessed his inability, and the mysterious companion appeared to remove herself some distance from his vision. He beheld with deepening amazement that one not unlike her in physical appearance, yet clad in raiments of rapturous whiteness, as if dipped in some translucent material which gave them a sheen as on the finest satin, suddenly stepped between him and the vanishing visitor, and said to him: "You cannot hope to answer that question with material proofs. In your finiteness such problems are insuperable. I shall answer my sister for you."

"And who are you?" eagerly asked Traveler, now overwhelmed with a sense of reassurance



in the presence of a champion to sustain him in his perplexity.

His beautiful new companion smiled soothingly. "Has not my sister informed you? It is I who shall eventually be your constant companion; it is I who shall accompany you to the triumphant end of your journey."

"But who are you, and who is your sister?" demanded Traveler.

"Perhaps it is needless to keep you in further suspense, my friend. We are both messengers of the God in whom you have asserted your faith. My sister is Doubt. Hers is to provoke honest inquiry. Her place is as the minister of the apostle's fiat that you should 'try all spirits.' Mine is the more gracious task. It is my pleasure to reassure such as you. I am she who shall lead you to everlasting repose. I am Belief."

## IV

### "GOD THE FATHER ALMIGHTY"

TRAVELER'S eyes turned appreciatively from where he had fixed them blankly upon Doubt, and gazed inquiringly into those of Belief. A light of hope beamed from them.

"I believe in God the Father Almighty," he repeated, now with an unusual fervor. "From my childhood I have been taught to believe; but how may I answer Doubt's inquiry? It is one thing to believe and another to give the reason for the faith that is within me."

"My brother, it is as difficult to explain rationally one's faith in the personality of God the Father as it is to explain the personality of one's self. You know that you exist; you possess a sense of self-consciousness that is undeniable. You may not explain it, yet it is to you an undeniable proof of your personality. And that very self-consciousness has often brought you, in unperverted moments, a consciousness of an indwelling spiritual nature which cannot be satisfied with material things. That is the *presage*, your primitive sense of God, as a Supreme Being. Then you have intuition, and that signifies a Supreme Creating Ruler. Then you have in your mind an *ideal*,

perfection which you do not expect to discover on earth. This gives you an idea of something infinite. That is an assurance that, if there be infinity, there must be a great Cause of that infinity. Everything you see on earth is finite, having no power of origin within itself. The fact of many finite things such as the earth, seas, stars, suns, suggests that they must have had a Creator. You were observing the book in my sister's hands a moment ago. The fact of that book implies that somewhere there must have been a bookmaker. Then, too, everything finite appears to be dependent; nothing is independent in itself. The earth depends upon the sun, the animal upon the vegetable, man upon something else. Dependence suggests a being that is independent—God the Father. Geology itself asserts the operation of an all-wise Father, developing by his own infinite processes a world habitable by man, through a system of natural laws which science recognizes. If there are laws, there must be a Law-giver, independent of the crises and mutability of natural incidents. Astronomy also signifies God the Father Almighty. All the stars and systems reveal organization and system not unlike that of the earth. They are governed much after the fashion of our own orb. The Psalmist had this in mind when he said, 'The heavens declare the glory of God; and the

firmament showeth his handiwork.' In the infinite variety of these planets, some with no moons, some with eight moons, as Saturn with its three equatorial lines, some with atmosphere and some with none—they all have a definite unity, a common center. All of this suggests God the Father Almighty. They display an omnipotent power, an almighty ruling architect holding ponderous orbs in everlasting motion in space, vast areas of systems exceeding the visible solar system in which thousands of suns, some so far out on the frontiers of space that the most distant one you can see includes in its orbit an area whose diameter is five billions of miles. Though attracting each other, they all move with precision toward one common center, all governed by fixed and invariable laws. This could not have been by chance. The laws of Newton and Kepler are as operative to-day as when they were discovered. In all this symmetry of regulation, there must be a great Governor. He is God the Father Almighty. Sir Isaac Newton, the great philosopher, said that the eye is a cure for atheism. The fact that the lenses of the eye are adapted to the waves of light coming from the sun, more than ninety millions of miles distant, is an unanswerable argument of design and purpose in creation. This adaptation is more clearly shown in God's works than in man's. The

human system suggests God, with its evidences of design in the way food is converted into blood; the heart's mysterious operations, itself a greater engine than was ever designed by Baldwin or Rogers. The brain, with its indescribable relationship to thought, again depending on the blood, which in one place makes food, another muscle, another power for meditation, indicates design by an infinite Designer. But the best answer to Doubt's inquiry is the fact that you have within you a religious nature as real as your physical. You are conscious of possessing faculties which reach out for something infinite. You are conscious of dependence on something Higher than the material. Then your recognized need of guidance is an answer. History shows that man has never been able to guide himself. And your nature demands not only laws for your physical guidance, but moral law. The universality of this demand for something Infinite and overruling is an answer. Investigation has failed to discover a race of beings, no matter how savage or uncivilized, that has not had some conception of a Supreme Being, and dependence upon Him. All this supports the idea advanced by John Stuart Mill that 'If there were a God, it was probable that he had revealed himself to man' at some early period of human existence. Man instinctively has tended to retain and transmit

this idea to others. You have still another answer to Doubt's inquiry in the overruling acts of Providence in the world of war and evil. The very things which often seemed that they would be totally ruinous have turned out to be blessings. God has ever made the wrath of man to praise him. You have still another answer to Doubt; it is your *conscience*. I realize that the conscience may sometimes mislead, when it is perverted, but it is an inner ruler and judge who sits in judgment upon one's conduct. This is the manifestation of a moral consciousness that connects man with some great Ultimate Cause, an infinite Moral Purposer, God the Father Almighty. But the greatest argument you have to offer in answer to Doubt's inquiry is the Bible itself. It assumes the Divine Existence, and addresses man as the offspring of God the Father Almighty. Only on the supposition that Christ was the Son of God can we find any reasonable explanation of his mission on earth."

A smile of triumph wreathed Traveler's face. Turning his eyes now toward Doubt, as she retreated into the hazy distance, he spoke, with words of strong assurance, as he had never uttered them before: "I believe in God the Father Almighty, Maker of heaven and earth."

## V

### "MAKER OF HEAVEN AND EARTH"

AS Traveler repeated the words "Maker of heaven and earth," Doubt drew nearer and smiled. "You have been educated in college, have you, my friend?" she asked.

Traveler, not perceiving the purpose of the inquiry, answered proudly: "I am pleased to inform you that I hold my Master's degree from a noted Church college, and my Doctorate of Philosophy from one of the highest universities in the country. It was my honor to lead my class in both institutions."

Doubt looked at Traveler quizzically. Her studious gaze puzzled him, for she seemed sinister. "And did they not teach you Geology and Evolution?" she asked.

"Of course," replied Traveler, now beginning to catch the point of Doubt's questions. "That is, in the higher institution I was taught in Evolution. At the college we had Geology, but the system of Evolution as generally inculcated in the schools was not emphasized. Now that I think of it, however, it occurs to me that several the professors mildly intimated their assent to the theory of material Evolution. But why do you ask this?" he inquired.

Doubt smiled and approached nearer to Traveler. "Surely, my good friend, you then are not prepared to assert that God is the Maker of heaven and earth. The science of Evolution does not coincide with the creation as you have been taught to accept it in the book which your Church college accepts as the Book of God's Word."

As Doubt said this, Traveler's face grew dark, for he remembered the discrepancies which had often been suggested between the Mosaic account in Genesis and the scientific solutions of creation.

Traveler was about to say something when Belief, her garments even more radiant against the bleak background of Doubt's habiliments, stepped between Traveler and Doubt, and said encouragingly: "My brother, do not attempt to answer material questions based on mere hypotheses. Science is not at variance with revelation where it presumes to speak authoritatively. But when it presumes to hazard guesses, especially in the realm of matters spiritual, it blunders and confuses without clarifying. It is no denial of Genesis to assume a true geological study of the creative strata. Take, as an illustration, the Mosaic account of the periods of creation, commonly translated as 'days.' Science—of a certain school—attempts to render the Mosaic account unreliable, forgetful



that Moses did not use the word 'day,' but 'period,' and he makes no definite statement as to the beginning of Time. He says, 'In the beginning God created the heavens and the earth.' He assumes a previous chaotic state, in the utterance, 'and the earth was without form and void.' By stating with an unusual emphasis that 'God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days and years: and let them be for lights in the firmament of the heaven to give light upon the earth,' Moses leaves the inference by this occurrence, on the fourth day or period of creative energy, that up to that period there could have been no such thing as lunar or solar days as we know them. For a little later in this chapter Moses tells you that the greater light, the sun, was to rule the day, and the lesser light, the moon, was to rule the night. You are not to be classed as unfaithful in your Creed if you cannot accept the general interpretation of the earth's age as only six thousand years old. The Inspired Word does not assert this. But"—

Here Doubt interrupted Belief: "My sister is straying from the point I wish to deduce. I had reference to the so-called inspired account of the creation of life on the earth. Evolution, the handmaiden of science, cannot accept the

Mosaic account, but prefers to regard primal life as having arrived by spontaneous generation, and man the evolution of a slow and gradual survival of the fittest from the lower orders of animal life into the erect stature of man. Moses does not admit this, and hence is at variance with scientific discovery."

Belief intercepted Doubt at this point, and, almost with some rudeness, as though impatient, pressed herself between Doubt and Traveler.

"My dear brother," she said with much earnestness, "you are not to be made the conscious victim of mere guesswork, even masquerading under the egotistic assumption of the name of science. Moses knew more about the science of creation and generation than any of the modern professors, for he was educated in the Astronomy and Geology of the Egyptians, the greatest of their age. Astronomy gives us a probable origin of the universe; Geology merely attempts to explain this phenomenon. Most sciences deal alone with the laws of nature; Astronomy and Geology faintly go farther, and Astronomy is the oldest of the sciences, while Geology is almost the youngest. The efforts of Doubt to introduce mere hypotheses as to man's origin from spontaneous generation, through grades of animal development or evolution, have not produced

any basis of fact. The specious plea that Christ was an Evolutionist, as the word is accepted by these scientific guessers, because he said, 'First the blade, then the ear, then the full corn in the ear,' is by no means an assent to Evolution, but an affirmation of the Mosaic account. For it declares development, from the same seed and kind, and the blade came from the corn that had been on the full ear. It always remains corn in some state of development. Moses said all this when he asserted that God created 'everything after its kind.' Science and Evolution have never been able to force a deviation from this Mosaic rule. The generation of horses from cows has never been possible, and never will be. Evolution has never been able to evolve corn, whether in the blade or otherwise, from the seed of wheat. Nature hates a hybrid, and even when there has been cross-breeding in various kinds of the one species, as for instance the horse with the ass, nature has asserted her protest by checking further invasion, by rendering the product sterile, as is seen in mules. No woman has ever given birth to an animal, as the result of cross-breeding with an animal. The Mosaic account of 'each according to its kind' has never been disproved by science. It cannot be. Man, created by God, has always been man, and always will be. There are some men better

developed than other men, but they are still men. 'Each after its kind.'"

As Belief spoke thus, Traveler smiled, and Doubt stepped some distance from him, as if defeated. But her face suddenly lighted with a sinister smile, and she approached Traveler and said: "But you cannot accept the inspired historical account of man's period on earth. Science reveals men on the earth as far back as 100,000,000 years before the records of the Mosaic book."

Traveler sighed and his countenance clouded. Belief stepped before him, her face beaming, notwithstanding her seeming impatience with Doubt, and asked pointedly, addressing Doubt: "By what trustworthy proofs do you make such a statement to Traveler? Remember, I am here to guide Traveler, and I will brook no mere assumptions."

Doubt sneered: "Are you, too, uninformed and ignorant? Have you not seen the record as written in the rocks?"

"Yes, and by what rational assumption dare you foist on Tired Traveler, or any one else struggling to his destination toward Truth, such erratic and variable guesses as to the ages of rocks, bones, and the like? It will be time enough for serious consideration of these matters when the so-called scientists agree among themselves. This much they are forced to

admit: That the periods of creative energy, as outlined by Moses, in his record of the creation of specific 'kinds' on the various days, have never failed to find verification in geological research and archæological discovery. You have found no relics of quadrupeds (the creation of the sixth day or period) in the under strata of the earlier days' creation, such as where imprints of vegetation are found in the rocks. As for the age of man, judged solely by discovered bones, it is the height and depth of presumption on common sense to assert that there has ever been any preservative that would keep a skull intact for a hundred million years, or even a hundred thousand years. Science has no means of interpreting the correct ages of discovered bones, or there would not be so much variance. What we know definitely is that all we have is the history of man for the past six or seven thousand years. If man existed prior to this time, all traces of dependable and accurate records of his existence and conduct are lost to us. Why muddle Traveler's definite knowledge of an assertion and a record never successfully disputed, as found in the Mosaic account, with mere assumptions at such wide variance with each other? Science and Religion are related, and they both agree that 'In the beginning God created the heavens and the earth.' As for life creation by spontaneous

generation, even scientists such as Darwin, Huxley, and Tyndall admit that there is no dependable foundation for this theory. Darwin said that it was 'absolutely inconceivable,' yet scientists strive to lay their foundation on this man's word. The theory of materialistic transmutation of species is an assumption as groundless as that of spontaneous generation."

Here Belief turned her eyes upon Traveler, and placed her hand gently on his forehead. "My brother," she said, "you have a reason to assert that you believe in God the Father Almighty, 'Maker of heaven and earth.' The Mosaic use of the Hebrew word '*bara*' indicates creation primarily, and at a period coincident with 'the beginning.' The cosmic light that shone in this primary stage of creation was a light different from that of the solar and lunar, mentioned in the later period or day. The fundamental assertions of Moses and the genuine scholars agree. Geology and Moses are at one. You can say with scientific assurance, 'Maker of heaven and earth,'"

Traveler's face glowed with a new light as he repeated after her, "Maker of heaven and earth." Doubt slunk away, covering her scowling face with her dark veil. As she did so, Belief called lustily after her: "Remember the words of the greatest of modern scientists, Dana: 'I believe not only the first verse of

Genesis to be true, but each verse to be worthy of its place in the Bible. I would not separate the first verse from its pronounced theism, and call the next an adapted fable, meaning thereby that it is little worth studying and interpreting, for I find no evidence of this in the chapter itself, which has God's approbation stamped on each day's work, nor in the events announced when viewed in the aid of modern science. If the narrative must be regarded as one of several documents that were compiled to make up the early portion of the Bible, as some Biblical scholars hold, I would still claim for it a place among the earliest and most extraordinary of historical records, and none the less divine, none the less worthy of study.'" And as a parting shot, Belief added; "And the words of Professor Virchow, the greatest of German biologists, at the great Anthropological Congress in Vienna: 'For a quarter of a century we have in vain sought for the intermediate stages that were supposed to connect man with the ape. The protoman, the pro-anthropos, is not yet discovered. The anthropologist may perhaps see him in a dream, but as soon as he awakes he cannot see that he has made any approach toward him. At this moment we are able to say that among the peoples of antiquity no single race was any nearer to the apes than we are. It can be positively demonstrated that in

the course of 5,000 years no change of type worthy of mention has taken place.'"

Again Traveler spoke. Taking Belief's hand in his own, he lifted himself to his feet and reiterated: "Maker of heaven and earth."



## VI

### "AND IN JESUS CHRIST"

AS the full consciousness of the Fatherhood entered Traveler's mind for the first time in his religious experience, he turned his face heavenward and breathed a silent prayer of filial love. It seemed that he had never realized such a sentiment of independent dependence, such a close fellowship with the "Maker of heaven and earth." The full meaning of the opening words of the model prayer dawned upon him as never before. "Our Father!" he whispered feelingly. There seemed to fall from his lips an unwonted stress upon the pronoun. "*Our* Father!" he repeated. Then there followed the remaining words of that invocation, "which art in heaven." It recalled the remoteness of the cherished Fatherhood, for heaven seemed so far away to him, in his loneliness and weariness out there in the night. Again he felt his lips urged as if by some inner consciousness, and he started to repeat the first two words of the Lord's Prayer, when his lips seemed to hang on the pronoun, "Our." He hesitated. Then a smile played over his tired face. The question had forced itself upon his subconscious mind as to the origin and source of the pronoun, the

reason for its form, the relationship that it assured not only of his own self for the Fatherhood so seemingly remote "in heaven," but for the Author of the word, that he felt as if Christ stood near, claiming brotherhood with him in his lonely solitude, and all the assurance of the second assertion of his Creed seemed to sweep across his soul with a new meaning. He almost exultantly said: "And in Jesus Christ, his only Son our Lord."

As these words fell from his lips and echoed on the calm repose of the night, Doubt came again and stood near him. She was not smiling now, for she seemed ready to admit defeat. Frankly, and with a candor which Traveler was not ready to realize, she said to him: "In so far as you have accepted this assertion, my friend, I am prepared and quite willing to agree with you. I too accept Jesus Christ as the Son of God; we are all sons and daughters of God, and preëminently so was the Christ by his wonderful life of sacrifice and service. But what he was we may all become, and indeed are, for thus it is written: 'Beloved, now are we the sons of God.'"

Traveler was overwhelmed with this apparent capitulation of Doubt.

"Then you are no longer to haunt me with misgivings?" he asked, somewhat plaintively, as a child begs relief from chastisement. For

his heart was weary of wrangling. He longed for the peace and contentment of untroubled Faith.

He was not to be favored so easily, however. For Doubt had merely hedged with him to lead him away from Truth. She said: "My friend, it is not my province to leave you to your own initiative, as yet at least. You and I must agree that Jesus Christ was the Son of God as any one can become the son of God, by sacrifice and service."

Traveler's face clouded. He now saw that Doubt had trapped him. "That is the doctrine of humanity, of paganism, of the Orient," he protested. "Christ was more the Son of God than humanity. I did not say, 'I believe in Jesus Christ his Son,' but 'I believe in Jesus Christ his *only* Son our Lord.' If I accept only in him what any and all men may become, what happens to the prophecies of the Incarnation?"

His face fell, and he was about to be addressed by Doubt again, when Belief stepped again between him and Doubt. "My brother, you have spoken bravely and truly," she said. "Prophecy assures you that Jesus Christ is the *only* Son of God. His relationship is unique and unassailable. Paul calls him 'the first-begotten into the world' (Heb. i. 6); David said, 'Thou art my Son; this day have I begotten thee' (Ps. ii. 7); Paul, in Hebrews i. 8, says of

God the Father, 'But unto the Son he saith, Thy throne, O God, is forever and ever.' The Psalmist, Hosea, Zechariah, Moses, and the New Testament writers declare him to be the Eternal God, equal to God, one with the Father, as sending the Spirit, equally with the Father (John xiv. 16), Creator and Preserver of all things, possessed of the fullness of the Godhead (Col. ii. 9; Heb. i. 3), the object of divine worship (Acts vii. 59; 2 Cor. xii. 8, 9; Heb. i. 6; Rev. v. 12). 'In the beginning was the Word, and the Word was with God, and the Word was God' (John i. 1). The universality of his dominion over the character and conduct of various races who have accepted him as their Lord itself attests that he is the Son of God as no mere man has ever been or can become a son of God. All other religious leaders have been provincial, local, racial; he alone has met the requirements of savage and sage, pagan and patriarch, plebeian and philosopher. No other religion has appealed to every condition and clime and age and race of men. None but the God of the universal world could have thus left his impression upon the life and character of the human race. Such a moral and spiritual force can never be the power of a man only. He alone meets the demands of all races' religious nature. He alone has been able to reveal the true Fatherhood of God, thus satisfying the one

longing of the universe which no man-made creed has met. The Old Testament from Moses to Malachi foretold his coming; they described, hundreds of years before his birth, the exact place and manner of his advent; they told how he should die, and how he should rise again from the grave, and even the details of his burial. My friend, you may well assert your faithful Creed, for Jesus is the Christ, the only-begotten Son of our God, and our Lord."

A halo of new light burst over Traveler's vision, as he repeated, now so fervently strong that it sent Doubt scurrying into the shadows: "*And in Jesus Christ, his only Son our Lord.*"

## VII

### "CONCEIVED BY THE HOLY GHOST"

**T**RAVELER seemed eager to voice the old Credo anew, for a new sense of its fullness filled his soul.

As he saw Doubt retreating into the shadows, he called after her: "Who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was"—

But he did not finish the sentence. For at the mention of the words, "conceived by the Holy Ghost," Doubt immediately returned to challenge Traveler. She seemed more hopeful now, for she knew that Traveler was a scientific man, informed on natural law and its inerrancy. She drew so close to Traveler that he instinctively shrank to the ground. Standing there over him, Doubt said: "My friend, the admission of any such faith by you infers a denial of the irrevocable regulations of all natural law. Conception is but by one course; generation must be from the physical association of male and female. Surely, with your knowledge of physical law, you cannot accept the declaration of your Creed that such a spiritual entity as the Holy Ghost could become the father of a son. It is contrary to all sane reasoning."

Traveler could not answer her, for her challenge had struck against the thinnest place in his armor of faith. There had always been in his mind a vague uncertainty as to the utterance of his Creed; but from the habit of childhood he had so often repeated the affirmation that he had come to speak it almost mechanically, the fullness of its meaning never having dawned upon him until that moment. Traveler knew that virgin birth had been the claim of many founders of religion. The ultimate failure of these founders and their cults added to Traveler's misgivings, for might not also Jesus Christ have laid similar claims for similar purposes? Was such a thing possible in nature as immaculate conception and virgin birth? The man was on the verge of yielding. Doubt seemed to have won her case. Traveler was about to rise slowly from his place on the ground where he had thrown himself prostrate, and surrender himself to Doubt, when again Belief, as if coming out of the mists, appeared before him.

"I thought you had left me," said Traveler piteously.

"I shall never leave you, my brother," Belief said to him; "least of all times when you are in such peril as I have just found you. 'Doubt wishes to limit the God of your adoration to his own finite laws, as if the Lawmaker may not alter or nullify all his laws, if he so

desire. Doubt seems to overlook the essential recognition that what often may appear to man as unnatural, as even miraculous, is oftenest merely a manifestation of natural law, in such an unusual manner as to baffle the recognized limitations and ignorance of science itself. "As to your Creed, 'Conceived by the Holy Ghost,' it is perfectly in accord with natural law, though you should accept this manifestation as the fulfillment of divine prophecy and not even question it by material standards. But for your comfort, my friend, I shall give you some demonstrations that your finite mind may comprehend. 'You will remember that the prophets proclaimed that a virgin should conceive and bear a son; that he should be called Counselor, God, the Saviour of the people. Mary, the Jewish virgin, like every other faithful woman of her race, anticipated the coming of that Lord and Saviour, and, at a period anticipating her matrimonial alliance with Joseph, a devout Jew, had a psychic visitation, her mind was filled with the thought of motherhood, and the psychic visitation informed her that 'that holy thing . . . shall be called the Son of God.' Now you have but to retain this fact in your memory, and then take into consideration the scientific discoveries of such men as Professor Huxley (who claimed that science teaches that there may be birth from a virgin); Dr. Leo



Loeb, the leading authority of the twentieth century on biology; Jacques Loeb, an equally recognized authority; G. Bohn, and others. Leo Loeb proved the possibility of virginal reproduction in the lower order of creation by developing guinea pigs and frogs from unfertile eggs and virgin females. He frequently produced parthenogenesis by puncturing unfertile eggs with needles. Dr. Jacques Loeb, at the Rockefeller Institute for Medical Research, said: 'Eggs can be caused to develop artificially by certain physical and chemical means. The process of fertilization seems to consist in the elimination of a chemical condition in the egg. The act of fertilization cannot be an essential feature of it. The egg is the future embryo and animal; and the spermatozoön, aside from its activating effect, only transmits Mendelian (hereditary) characters to the egg.' He even claimed that certain rays of light could develop fertilization in unfertile eggs, and developed sea urchins, as also did G. Bohn, by the use of the Heræus quartz arc lamp. J. H. Poynting proved that this could be done by sunlight, which he proved asserts actual pressure; Dr. Charles Russ, of England, going farther and demonstrating that the human eye in vision emits a ray that moves ponderable matter at some distance from it. Dr. Boris Sidis, at Harvard, went so far as to demonstrate that

thought and emotions cause chemical changes. Dr. Walter B. Cannon, at Harvard, demonstrated that bodily changes, such as pain, hunger, fear, and rage, did this, and Professor Jacques Loeb concluded his experiments by asserting that 'What the philosopher terms "an idea" is a process which can cause chemical changes in the body.' Now, my brother, with all this scientific experimentation in view, and thinking of Mary the virgin about to be espoused, with a psychic visitation, which we are told, caused her to 'think on these things'; told her that she was to conceive and bear a son who should be called Jesus the Messiah, does not science amply come to your rescue with sufficient proof of the possibility and probability of your Creed, 'conceived by the Holy Ghost, born of the Virgin Mary'?"

Traveler leaped to his feet and stretched forth his hands to grasp Belief in his embrace.

"I see it all now," he shouted. "Christ was supernatural, but not unnatural. He was the fulfillment of the spiritual law in the natural world. He was a perfect type for natural man. His birth and his miracles could not be otherwise than above the ordinary natural processes known to man; he could not have been entirely separated from the supernatural and fulfilled his mission as Immanuel."

Traveler raised his voice almost into a song:

“Conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried; the third day he rose again from the dead.”

Then he fell into a restful posture on the greensward beneath his feet, and a smile played over his fine face. Sleep had asserted itself.

## VIII

### "HE ROSE AGAIN"

**I**T is one of the incomprehensible mysteries of life that it must have its valley for every elevation. For each Mount Carmel there is a Horeb neath whose dismal shadows every exultant prophet must seek a hiding place from the storms that are certain to pursue the traveler from the heights. Perhaps Providence, in his inscrutable wisdom, has arranged it so, just as temptations are permitted to come as an exercise of one's character. This we know, that the fairest of days is followed by the darkest nightfall, the transformation making the chasm all the more abrupt.

When Tired Traveler had fallen asleep, his arms had released the cherished figure of Belief, and she had bent over him and imprinted her kiss of Faith upon his fine forehead, sending its sweet anodyne of Trust as a soothing opiate to his intellect. Lingering in his subconscious mind were his final words: "Was crucified, dead, and buried; the third day he rose again from the dead."

When Traveler awoke, the sunlight of a new day was kindling its golden glory over a blessed and welcoming world. His peaceful rest had

given him renewed strength. His waking thoughts were of progress; a day's journey on the pathway of Destiny, with its duties and its precious privileges.

He leaped to his feet refreshed and challenging, and called out the name of his companion who had pledged her inseparableness.

"Come, Faith, let us be on our way," he shouted, looking in every direction and listening for the sound of her approach.

But Faith was nowhere to be seen. Under cover of the night, she had seemingly deserted Traveler. He called more lustily, but there was no response. Eagerly he scanned the roadway, deserted now save for the weird shadows which raced each other under the tall overhanging trees as the sun rose higher and higher in the heavens.

"Where are you, Faith, my companion? Let us be on our way," he cried.

George Eliot has said that a man's yesterdays are too much for him. Science has asserted that too much retrospect dulls one's spirit of initiative. As Traveler recalled his parting words to Belief, as he had sunk to slumbers the evening previous he involuntarily repeated them: "Was crucified, dead, and buried; the third day he rose again from the dead."

The historic certainty of the crucifixion, death, and burial of Jesus Chrst was so attested that

Traveler did not linger to think of any one's questioning them. Only the fanatical and the insane could doubt the record of trustworthy historians.

But as Traveler went on with his meditations, saying in his own mind, "*He-rose-again-from-the-dead*," his meditations were interrupted by the appearance of some one hurrying down the roadway, as if toward him.

"It is Belief," he said aloud, and somewhat eagerly.

But as the figure drew nearer his spirit fell, for he recognized Doubt.

Traveler knew that the whole fabric of his happiness and his hope, as indeed of the whole human race, rested, not in the life, or crucifixion, or burial of his Lord. Other lovers of the race had suffered, made the supreme sacrifice, and been tenderly laid to rest, as martyrs to their conviction of some great truth. If from the borrowed tomb his Lord had never come again into that newness of life which shall never die, Faith were a cruel mockery, the graves of believers a garbage heap, and every human sacrifice and service merely a supine weakness. To his clouding thoughts there came the words of St. Paul, "If Christ rose not from the dead, then we are of all men most miserable." How could he know of a certainty that the Galilean

prophet had torn the fetters from the bands of Death?

The last fact of the gospel, the greatest miracle of history, the one on which the apostles dwelt specially, the one emphatic declaration of Paul—how was he to be convinced of such a tremendously imposing assertion?

Doubt drew near and whispered, quoting the words of the rationalist, Professor Keim: "The Spirit of Christ actually appeared to the disciples."

"But to accept this, is it to be sufficient?" Traveler asked. "Has not the greatest of rationalists even hesitated to press this theory?"

To Traveler's surprise, before Doubt could reply, Belief came suddenly before him. She bowed with rare grace, as she took up the thread of the dispute, and said to Traveler: "It is well that you have heard Doubt's words from Keim. Let me give you his others: 'If the visions are not a human product, not self-produced; if they are not the blossom and fruit of a bewildered over-excitement; if they are something strange, mysterious; if they are accompanied at once with astonishingly clear perceptions and resolves—then it remains to fall back on a source of them not yet named: It is God and the glorified Christ.' Such was the experience of every disciple who witnessed the death and burial of Jesus Christ. They were transformed

from arrant cowards, deserting and betraying him in his hour of trial, to heroic and daring men who died, every one but John, a willing martyr to these new resolves. Nothing but the actual resurrection of the Christ could have produced this effect upon these sturdy and unimaginative people. It is said of Neander that when he read De Wette's statement that the fact of the resurrection of Christ could no more be brought into doubt by honest historical evidence than could the assassination of Cæsar, the great historian shed tears. The time of Christ's crucifixion, at the Feast of the Passover, when millions of people from all parts of the world were in Jerusalem, the moon, then just full, shining all night over the Judean hills, and hundreds of thousands of travelers awake and watchful, so that the body of the crucified Lord could not possibly have been removed by stealth; the seal upon the tomb, and the Roman guard around it with the Jewish guard, incapable of entering into any conspiracy which would have permitted the disciples to have carried the body away and thus established faith in his resurrection, to the destruction of the cherished dogma of the rabbis; the challenge of Paul, twenty-seven years after, that five hundred persons had seen the risen Lord after his death, 'of whom a greater part remain to this day'—many doubtless in hearing of the apostle's



voice and ready enough to have repudiated the claim if it had not been universally recognized as true; the remarkable conversion of Nicodemus and Joseph of Arimathea, two leading members of the Jewish Sanhedrin—these are but a few of the historical assurances that Christ ‘on the third day rose again from the dead.’ ‘My brother, let not your heart be troubled. Your confidence in your risen Lord is not vain. Come, let us be going. The day is passing.”

And Traveler places his hand affectionately in that of Belief.

Together they went joyously on their journey, Traveler saying as Belief echoed his words:

*“On the third day he rose again from the dead.”\**

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\*There are some evangelical Churches which use the Apostles' Creed at this point in this language, “He descended into hell,” etc. For the benefit of the younger Bible students who may be bewildered by this language, the author wishes to refer them to 1 Peter iii. 19, “By which also he went and preached unto the spirits in prison,” and to Isaiah xlii. 7, “To bring out the prisoners from the prison, and them that sit in darkness out of the prison house”; also see Isaiah xlix. 9, “That thou mayest say to the prisoners, Go forth; to them that are in darkness, Show yourselves.” Isaiah again speaks of this (lxi. 1): “The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and

the opening of the prison to them that are bound." David foretold this (Ps. cxlii. 7): "Bring my soul out of prison." Zechariah (ix. 12) speaks of the dead as "prisoners of hope." Peter (1 Pet. iv. 6) says: "For this cause was the gospel preached also to them that are dead"—the inference in the Creed, "He descended into hell (or hades, the state of the dead)," meaning that Christ during his period of bodily burial in the tomb carried the gospel of his death and triumph to those who had died before that glorious day, in hope but not in light.

## IX

### “HE ASCENDED INTO HEAVEN”

**W**ALKING arm in arm, Traveler and Belief, Doubt now trailing far behind them, the two happy pilgrims went over the words together: “He ascended into heaven, and sitteth at the right hand of God the Father Almighty.”

The day was radiantly glorious. Not a cloud marred the brilliant sunlight as it poured its stream of golden rays over their pathway. Traveler was as happy as a child. As he held the soft, caressing hand of Belief pressed against his bosom, he said to her: “It is a wonderful thing to realize that He who became poor for our sakes, that we might be rich in glory, has thus been elevated to his grandeur and glory in the Father’s house.”

Belief soothingly replied: “My brother, for you this is a consolation that is worthy to outweigh every earthly obstacle. ‘In the Father’s house!’ What a treasure to the faithful is assured in those words! Has he not said, ‘I go to prepare a place for you, that where I am there ye may be also,’ and ‘In my Father’s house are many mansions’? If the athlete is willing to meet the bruises and bleeding of battles with trainers and antagonists, that he

may win the bauble of a trifling temporary championship, is it not worth all the heartaches and heaviness that the Christian must meet here in the probationary and training ground of life, to be crowned with Christ in the Father's house?"

This brought to Traveler's thoughts the apparent non-necessity of unbelief and evil, for he could not understand why, with such wonderful plans and purposes on the part of the divine Creator, the loving Father Omnipotent should permit evil and unbelief to dog the footsteps of his pilgrimage toward the Light.

"May I ask you a question?" he suggested.

"It will be my pleasure to answer any question," Belief said sweetly. "It is my privilege to help you on your journey, my friend."

"Then why must we have Unbelief always with us? Her presence is depressing to me. When she draws near, I feel unnerved for the journey. May we not dismiss her from our company? Is it necessary that she follow me, especially now that you are with me to lead me on?"

Belief eyed Traveler sympathizingly. If she could but reveal to his finite vision that which she could see, she thought. She took Traveler's hand in hers and patted it tenderly.

"Ah, my brother, it is God's way, and we must not question it. If men would be scientific

instead of speculative, there would be no need of the irritating presence of Doubt. True science is classified knowledge; and if men knew more, they would doubt less; if they knew all, they would doubt not at all. Unhappily, the most conscientious scientific specialists think that all knowledge is embraced in their narrow circle. They strive to measure everything from their own narrow investigations. This is the trouble with material experimenters; they think too much in terms of materialism. Then abuses of social rights have much to do with unbelief, for the good cannot comprehend why the Father Almighty permits social wrongs and inequities to exist. In their zeal for freedom, many enthusiasts in the world of social reformers, such as the leaders of the French Revolution, misinterpret license for liberty, and the mob psychology of such leadership sweeps many into unbelief. Until humanity divorces its social reform efforts from selfish materialism, unbelief will persist in being present. The cause of most infidelity is more ethical than intellectual. It is very difficult to convince one of a truth he does not wish to believe. The existence of God, or rather the evidence of it, depends not upon demonstrative, but upon moral, certainty. But the very depraved natural condition of the human heart is the greatest reason for the sin of unbelief. Pascal said that there is light enough

for every one who sincerely wishes to see, showing that the will has much to do with unbelief, after all. We find people rejecting miracles, only because they will not to believe in what they cannot explain. Their wish biases their judgment. Then the corruption of religion has had much to do with the presence of unbelief. The apostle Paul anticipated that even Christianity would be perverted by base leaders, sitting in the temple of God. Religious intolerance, in the face of the teaching of leaders that Jesus Christ was a most tolerant friend of sinners, has caused many, who have seen the Christian religion used to oppress others, to doubt the religion itself."

"But is there not a way to overcome this?" asked Traveler.

"To be sure, there is," answered Belief. "It comes by knowledge. You are learning all this every day now. As you come to comprehend better, Doubt will grow less and less familiar with you. Lord Lyttelton and Gilbert West were both haunted by unbelief and steeped in infidelity. They felt fully persuaded in their own minds that the Bible was an imposture, and that their duty was to expose it. Lord Lyttelton selected the conversion of Paul, and West selected the resurrection of Christ as their topics to write against. When they had studied their subjects thoroughly, they both became Christians, and their writings

were turned into unanswerable arguments in favor of Christianity upon the two points of their subjects. They dispelled Doubt by knowledge. A proper knowledge of the disputed points in Christian experience will convince any thoughtful person. Some day you, and all who believe in Christ's deity as the only Son of God will come to understand what Socrates meant when he declared, 'If we knew more, we would sin less; if we knew all, we would sin not at all.' As true science has demonstrated the virgin birth to be not so much an unnatural impossibility as an act of natural law functioning in a manner so unusual as to seem supernatural, the time will come when the miracles will be shown to have been no violations of natural law by Christ, but manifestations of natural powers unknown to men now. Conversion is the most unnatural miracle known to science, yet nobody can doubt that it has wrought physical changes in the habits and appetites of the most woeful specimens of men and women, which no ordinary scientific processes could possibly accomplish. The conversion, in a moment, of a debased and wretched drunkard into a Christian is no less miraculous than the transformation of water into wine. In that particular miracle Christ did not alter the laws of nature, but merely speeded them up in their operations, as any winepresser knows. A better knowledge

of the relation between the supernatural and the natural will help dispel unbelief. The true function of science is not to quibble over man's material origin, but to reveal more light on this feature of life. It is certain that the system of nature is not of itself sufficient to satisfy the demands of man's religious nature, so God's revelation must furnish this. The advent of Christ among men was to give them this necessary knowledge of the supernatural, which their spiritual nature demands. His performance of miracles was indeed to intensify natural forces and awaken belief that spiritual things such as conversion and the miracles are not breaches in nature's laws, but the supernatural interruption of the unnatural, a higher force interfering with a lower. The world has been saved by such supernatural interruptions, for if God had not interfered sin would have deluged the world long ago. Jean Paul Richter said that miracles on earth are nature in heaven. So when Christ came supernaturally, he inaugurated a new era in the natural world, doing the supernatural things in a most natural way. Biology teaches that in the production of all life there is something supernatural and extraordinary; but when life makes its appearance, the extraordinary yields to the usual laws of life. Once men come to realize this, there will be an end of unbelief, my friend."



Traveler did not speak. In deepest meditation he walked on his way, still pressing Belief's hand in his. It was something more real to him now to think of Christ as risen and seated at the right hand of the Ruler of the universe; of a house of many mansions where in God's good time he too should find his welcome reception. He said, in a tone of decision and delight:

*"He ascended into heaven, and sitteth at the right hand of God the Father Almighty."*

## X

### "TO JUDGE THE QUICK AND THE DEAD"

TRAVELER'S silence was broken by looking into Belief's beautiful eyes and saying: "From thence he shall come to judge the quick and the dead."

"What a blessed assurance—for those who love His appearing," said Belief.

"It is a glorious anticipation," Traveler said. "It is the one real consummation devoutly to be wished."

"I wonder that so few who name His name are not more enthused over his words, 'If I go away, I shall come again in like manner.' It has given me such grief to observe the indifference of many Church members about this assuring promise of our Leader to return," said Belief.

Traveler's head dropped, for he too had been of that great number.

But he was not willing to excuse his apathy. He said: "Is it not for just the reason you have explained to me, that they lack knowledge? I was also little concerned for a while, but no longer, I am happy to say."

"You have surmised correctly, my brother,"

replied Belief. "It is as one of old has said, 'My people perish for lack of knowledge,'"

"Do you know"—

But Traveler did not finish his remark. A heavy cloud masked his countenance, for before him, clad in all her habiliments of somber bleakness, appeared Doubt, in whose disconcerting presence he found himself unable to speak.

Doubt ventured the remark: "Since He has sent the Holy Spirit, and endowed him with all power, why is there any necessity of his coming again? And why the need of a judgment, since death settles man's eternal destiny? Is it not violation of the known economy of the Ruler of the Universe to repeat, in one grand assembly of the races in a day of formal judgment, the already determined decrees of God's inexorable law of rewards and punishments?"

Traveler did not attempt to answer Doubt. It was the recurrence of a lifelong meditation which had tortured him in his conception of the ways of an All-wise God. He turned his face appealingly toward Belief.

Belief came quickly to his assistance: "It is not ours to question what the Omnipotent and All-wise Father has determined. All we know is that he doeth all things well. He has answered Doubt's question. Has he not left his

assurance in his own inquiry, 'Will not the Judge of all the earth do right?'"

"But if the grave is the dividing line—and the parable of the Rich Man and Lazarus would indicate it—is there any necessity to invoke the hosts who have long been in peace with the blessed into an assembly with the unhappy dead, perhaps many of them their own loved ones, for a public parade of the infinite glory and happiness of one class and the indescribable anguish of the lost?"

As Traveler uttered these words—for he seemed to have a facility to speak to Belief, sensing a sympathetic interest in his uncertainty—he turned his eyes on Doubt with a decided scowl. He seemed to regard her as responsible for his utterance, which he appeared to regret the minute he had spoken. His look seemed to say for him to Doubt: "You it is who have framed those denials into speech for me; your presence seems to cast a dismal hypnotic spell over me."

Doubt must have sensed Traveler's sentiments, for she withdrew a little way from him, and Belief stepped again between them and said to Traveler: "Again, my brother, your anxiety is the result of your lack of knowledge. Without a formal judgment there would be no need of a judge."

"But why is Evil permitted at all in the world

of struggling believers, if God is the Almighty Father?" Traveler asked with a surprising challenge of boldness, as he again cast frowning eyes at Doubt.

The question struck home. It was what Belief had been anticipating, for it is the old inquiry of uncertain believers.

"I am glad you proposed that question, Traveler," Belief said. "I have been commissioned to answer it many times before. "It is the experience of all humanity that two forces are ever operative within, one to destroy and the other to uplift. Plato, in his 'Phædrus,' seems to have understood this, for he represents man as standing in a winged chariot driving a white and a black steed. They may be named Good and Evil. You have overlooked the God-given qualification which makes all beings like God, the capacity of Free Moral Agency. Of what benefit would the sovereignty of choice be, if there were nothing from which to choose, if only Evil or only Good were available? There would no more be Free Moral Agency, but man would be a mere automaton. In considering the existence of Evil we must recognize one truth not generally realized: That a *propensity* to Evil is not in itself sin, but the sin is in *consenting* to Evil. For that reason virtue cannot be tested without temptations; sin lies in the intention, not the act. Pope was not

wrong when he said, ‘All partial evil, universal good.’ Leibnitz, in his ‘Theodicee’, approached this idea when he wrote, ‘It may be that certain particular evils are bound up with what is best in general.’ The divine purpose in training man is to elevate him to a point where his spiritual culture will be such that he will not go wrong. That is what I have been intimating as the fruit of the *full* knowledge of Christ. Evil had its beginning only as a possibility following man’s Free Moral Agency. Our mission is, knowing that good is more powerful than evil, to overcome evil with good. All that is finite is limited and hence imperfect, man’s purpose being to advance toward perfection, ‘it not yet appearing what we shall be, but by being now the sons of God we are to make progress.’ Since ‘we know only in part,’ Science then is imperfect, and Christ is the only perfect Teacher who may lead man into perfection. Therefore, Evil is for the education of man. It would have been an impossibility to have made man with the sovereignty of free choice, without creating or permitting the presence of opposites from which selection is to be made. Perfection means reaching an enlightened Christian conscience which will entirely eliminate from man the *inclination* to choose wrong or evil. Thus man perfects his eternal intention to do good or evil, on which rests his spiritual character.

Confucius described heaven as *principle*. It has been the opinion of all philosophy that there can be no happiness without holiness. The perfection of one's character settles his own destiny, and so Christ inferred when he said of the one who consciously blasphemes against the Holy Spirit—revealing a propensity to sin that is of deliberate fixed determination—he 'is guilty of eternal sin.' This also implies eternity of punishment; for if there be eternity of sin, there must be eternity of consequence, as Christ said (Matt. xxv. 46), 'And these shall go away into eternal punishment.' 'Tormented day and night forever and ever' (Rev. xx. 10; Greek, *aion*) merely states that the eternal soul of man reaps its eternal consequence of choice."

"May I ask if there is such a being as a personal Satan?" Traveler inquired.

For some reason Belief seemed hesitant to answer the question. She remained silent, and Traveler studied her curiously.

"You know this has been much disputed, even by good men," he insisted.

"The supreme thing for you to know, my brother," replied Belief, "is summed in Christ's words, 'Lo, I am with you alway.' The personality of Christ is better for your meditation than the question of the personality of Satan."

But Traveler was not satisfied with the

evasive attitude of Belief. He insisted on a definite answer.

Belief said to him: "The use of the term 'principalities' in the Bible, in reference to the kingdom of evil, seems to imply the organization of evil spirits under the general name of 'Satan' or adversary. Dr. Horace Bushnell said: 'Antichrist is, in fact, the devil of Christianity, as Satan is the devil of creation and providence.' The book of Revelation gives the fate of Satan as that of the beast and false prophet. Christ said: 'I beheld Satan as lightning fall from heaven.' All opposing forces must yield, and the kingdom of God become entirely victorious over the heavens and the earth. It is your important privilege to overcome evil with good and seek that Christian perfection that will guarantee eternal life. The eternal punishment of sin will be the sense of eternal loss of this great privilege which makes existence hell for the unhappy loser. The poet Browning held St. Augustine's idea that progress in Christian perfection is accomplished on man's battle with, and conquest over, Evil, just as pain is essential to growth. A man who has deliberately chosen Evil as his preference would be as unhappy in the state of eternal bliss, where there was no Evil, as in torment. After all, judgment will be merely the confirmation by Christ, the



Judge, of man's free choice of everlasting destiny."

Traveler's face shone with faith.

"I understand," he said simply. "*From thence he shall come to judge the quick and the dead.*"

## XI

### "THE HOLY GHOST"

**I** BELIEVE in the Holy Ghost."

Traveler repeated the words fervently. As faith had risen in his soul in the primary declarations of the Creed, he found his spiritual steps were firmer, and nothing gave him greater satisfaction than the reassurance that a Divine Spirit was leading him into all truth.

But Traveler was to learn what every struggling seeker after Truth must learn; that spiritual certainty is not the result of blind devotion, but the offspring of the exercise of Faith in its struggle with Unbelief.

For it is the experience of all leaders of battles that volunteers do not always make the most enduring soldiers. Too often the enthusiasm of the first fervor is dimmed by the contact with actual warfare. The cause of so many devout Christians losing the ardor of "their first love" lies in the surrender of their emotions to the appeals of the Call without "first counting the cost," as Jesus Christ urged so fervently upon his own disciples. He would not have the rich young ruler follow him until he had first "sold all that he had"—a test of the young man's stability.

The little child who said to her mother; "Mamma, I know why I fell out of bed last night: I didn't get in far enough," was true in her philosophy. The soldier of the Cross must not enter the ranks equipped only with enthusiasm; he must be trained for service, and the greatest discipline is the test of faith. The reason God permits so many Christians to be tried as by fire is that he would have them made perfect through suffering. It is their spiritual discipline.

So Doubt, no less anxious that Traveler should be thoroughly furnished, was not yet willing to desert him. She approached him as he uttered the words, and said: "Can you tell me what the Holy Ghost is?"

The inquiry was a staggering one for the man, for there is no problem more difficult to solve than to give a rational definition of this indescribable mystery. If Traveler had but realized it, there are many recognized truths which may not be defined in mere speech. Words are finite things, and finite things cannot compass the infinite. After all, what are realities? Are they bread and meat, raiment and appetite, or are they not found rather in the "longing after love, in the contemplation of which the mortal soul sustains itself and becomes participant in the glories of immortality," as Plato believed?

Why do women plant flowers in the same garden with their potatoes and onions and cabbages? Why do we surround our homes with cedars and oaks and elms, which bear no apples or pears or cherries to feed the physical man? Why do men spend money on love, or what tangible value is there to improved landscapes, or marble statues, or music, or birds, or heroism, or ideals, or dreams? Is it the best home where the luxurious couches, Oriental carpets, the gold and silver plate, the glittering banquets are spread? A thousand times no. Rather is it where children's reverence, companions' love, friends' esteem, the approbation of neighbors, and dreams of sympathy in old age form the constant fellowship of something within the practical and physical being, which is beyond the expression of finite speech. Such consecrated sentiments are the revelations of the Infinite Spirit, and the absence of the physical Galilean, limited to a few miles' radius in Judea, is more than sustained by the everpresence of the "Comforter" who shall be with the faithful "always."

But Traveler could not answer Doubt's questioning. He turned, as always, with an appealing look to Belief.

"My brother, the Holy Spirit is that invisible power which guides men in their self-conscious condition, enabling them to use all the endow-

ments of their nature in the conception, and then in the expression, of the truth of God. Such personal contact with God is revealed in the Old Testament by Moses, Samuel, Elijah, Elisha, Isaiah, and Ezekiel. In the New Testament it is revealed in the history of the twelve apostles and of Paul. We are told that men of old spake as they were moved by the Holy Spirit. His mission is to lead fervent believers into truth, all truth. Here many believers misinterpret the function of the Holy Spirit. He does not sanctify; he instructs. His function is not consecration, but inspiration. Balaam and Caiaphas were inspired, but they were not consecrated men."

Here Traveler interrupted Belief to propound a question: "If the Holy Spirit leads into truth, why is it that my prayers for knowledge of various things have not been answered favorably?"

Belief replied: "Inspiration is personal, but not always omniscient. God gradually unfolded himself to the ancients, for he said that by his name Jehovah was he not known to Abraham and Isaac. Christ said to his disciples that there were many other things to impart to them, but that they could not bear to have them at that time. Paul, who was inspired, said: 'Now we know in part.' The Bible speaks to men in various stages of social development

as they were able at their period to comprehend God. It is the function of the Holy Spirit to teach men in a language they will understand. For that reason God did not make of the Bible a treatise, teaching men so much how the heavens go as how to go to heaven."

"But you have not yet told me who the Holy Spirit is" said Doubt.

"Since Christ's doctrine clearly proclaims the Trinity, we are taught that the entire proclamation of the Holy Bible embraces but three great truths: (1) Man's creation; (2) his redemption; (3) his resurrection and glorification. All these come through God the Creator, Christ the Mediator, and the Holy Spirit, the Comforter and Sanctifier. In the Old Testament this is constantly inferred. In the eighteenth chapter of Genesis, where Abraham said, 'The Lord appeared unto me in my tent at Mamre; and, lo, three men stood by me,' the original Hebrew word for 'Lord' is in the plural. When Solomon said, 'Remember now thy Creator in the days of thy youth,' the original is 'thy Creators'—plural. When he said, 'The fear of the Lord is the beginning of wisdom; and the knowledge of the holy is understanding' (Prov. ix. 10), the word 'holy' is in the plural. Isaiah said: 'The Lord God and his Spirit hath sent me'—here Christ himself is the speaker. 'The Lord said, My Spirit shall not

always strive with man.' The prophet Ezekiel said: 'The hand of the Lord God fell there upon me, and the Spirit lifted me up.' In half a hundred places in the Old Testament the Hebrew word for 'God,' which is 'Elohim,' is used mostly with a singular verb, though the word itself is plural. In Abraham's greeting of the three men at Mamre they are addressed as singular and called 'My Lord.' The promise is in the singular, 'I will appear unto thee.' When Adam sinned, God said, 'Behold, the man has become as one of *us*.' Later God is recorded as saying, 'Let *us* go down' (Gen. xi. 7). Isaiah, in the temple, heard the voice of the Lord say: 'Whom shall *I* send, and who will go for *us*?' Later Isaiah said: 'The Lord God, and his Spirit, hath sent me.' David said: 'By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth' (Ps. xxxvi. 6). Christ, as related by John, was the Word; God is a Spirit—that is, 'breath.' The three functions of the Trinity are expressed in the benediction of the priests of Aaron: 'The Lord bless thee, and keep thee: the Lord make his face shine upon thee, and be gracious unto thee; the Lord lift up his countenance upon thee, and give thee peace.' Here the Holy Spirit's functions are described. The Holy Ghost is described in the New Testament as the power of God. In Matthew xii. 28 Jesus

says, 'If I with the Spirit of God cast out devils,' and the parallel lesson in Luke (xi. 20) has it, 'If I with the finger of God cast out devils.' The finger was the metaphor for God's own power. When Christ gave the great commission to baptize and teach all nations, into the name of the Father, Son, and Holy Ghost, the Greek word used by Christ for 'name' was *to onoma*—singular. Paul's benediction, 'The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all' (2 Cor. xiii. 14), is a declaration of the function and identity of the Holy Spirit. The most direct utterance in the Bible is that of 1 John v. 7: 'There are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.' The Holy Spirit may be defined generally as the Inspirer who animates the good and pours grace into our hearts. A Spirit is inspired—that is, 'breathed out.' Hence he proceeds from the Father and the Son. A person's breath is not the person, but it is an essential part. God is uncreated, Jesus Christ begotten, the Holy Ghost inspired, or breathed. The Greek word used by Christ was *pneuma*, breath. To be an inhabitant of the kingdom of God, one must be born of this Spirit, for the Holy Ghost completes the work begun by Jesus. He remains ever with and to sanctify the Church. The Trinity has been described as



like a triangle, with the three equal sides. Each is the same, but separate on each side. The sun shines upon the seed of the earth, and it is the sun and yet distinct from the sun. A cup of water may be taken from the river; it is of the river, yet it is not the river. Man in his human experience has emotion, reason, and will; they are three in one, yet each distinct. The Holy Spirit is the Divine Influence upon the hearts and minds of the devout believer. He comes from (*ek*) the Father through (*dia*) the Son. He is the source of all revival, for only as you are awakened by him have you the inspiration or zeal for Christianity. He is the source of all spiritual power, for such authority is only assured 'after that the Holy Spirit is come upon you.' The New Testament definitions are:

"(1) 'The Spirit of grace'—all divine favors emanate from him.

"(2) 'The Spirit of supplication'—he teaches us to pray.

"(3) 'The Spirit of Revelation'—he reveals Jesus Christ to us.

"(4) 'The Spirit of adoption'—for he establishes our relation to God.

"(5) 'The Spirit of God'—for he is God.

"He may be further defined thus: Here is a bank in which there is a rich deposit and a cashier. God is the bank; God's love the deposit; Christ is the check; the Holy Spirit is

the cashier who makes the payment. In another homely definition, God is the physician, Christ the prescription, and the Holy Spirit is the pharmacist dispensing the medicine. To the devout he makes two visits, (1) to inspire love, (2) to perfect that love by sanctification—when we become 'free indeed.' Paul says there is 'the earnest of the Holy Spirit.' An 'earnest' was a Phœnician custom, borrowed by the Greeks, of making a part payment as a pledge of the whole. This is also called 'the seal of the promise,' the Holy Spirit being defined as the seal.

"My brother, you may well assert your faith in the Holy Ghost, or Holy Guest. He is as real as God, for he is God." said Belief.

Traveler smiled radiantly, with a look of triumph toward Doubt.

*"I believe in the Holy Ghost,"* he repeated.

## XII

### "THE HOLY CATHOLIC CHURCH"

THE holy catholic Church; the communion of saints."

Traveler spoke the words almost with vehemence, for to him the universal Church, his Church, was the one impregnable rock. He visualized even as they walked along—Belief some distance before him, and Doubt trailed undecidedly to the rear—tall church spires erected on every hill, gorgeous structures, the labors of love of the Michelangelos, the Christopher Wrens, the masters of brush and pencil and chisel yielding their lives to the construction of magnificent monuments to the realization of this Credo. Certainly Traveler believed in the holy catholic, or universal, Church. In his mind came the poet's lines,

"Jesus shall reign where'er the sun  
Doth his successive journeys run."

The triumph of the holy Church over the doubts and dogmas of all climes and centuries was too much a material and historic fact even for Doubt to assail it. Traveler saw, in the vision of his meditations, the verification of Christianity's pledge, given by the Christ:

"And I, if I be lifted up from the earth, will draw all men unto me." It was not his province to judge Christianity by the imperfect presentation of those who professed it, but by its effects on the universal world. He saw the human race's conception of God, lifted from vague and indistinct recognition of the Deity as a principle, with little interest in the welfare of the world, to the glorious acknowledgment of universal Fatherhood and a common brotherhood, because of the universal Church. He saw the sparrow fall, knowing that the universal God marked its funeral. He saw a world led into the doors of the church, believing neither in mercy, purity, nor love, emerging from its barbarism into sentiments of love and sacrifice, constructing hospitals and asylums, elevating motherhood, abandoning luxury and self, in martyrdoms and missions, to carry the light into lands of darkness. Traveler believed with all his heart and mind and soul in the mutual participation and interchange of thoughts, the confidential and sympathetic intercourse, the helpful, intimate association of fellowship in the universal Church and the sacrament of the table of the Lord. He could truly voice the sentiments of his Faith when he asserted his belief in the spiritual union in Jesus Christ of all the faithful, living or dead.

Doubt seemed reluctant to challenge such

undisturbed trust. But Destiny had honored Doubt with the infinite capacity to divine the thoughts of men. And behind the verbal assurance of Traveler's trust Doubt sensed a narrowed limitation in his viewpoint as to what constituted the catholic, or universal, Church. She approached him with unusual tenderness.

"But what is the catholic church, my friend?" she asked.

In his enthusiasm, Traveler answered without making his usual appeal to Belief: "It is the assembly of believers, where two or three are gathered in His name."

"You have spoken well," said Doubt; and Belief, sensing Traveler's danger of self-confidence drew nearer and smiled approvingly.

"There must be fellowship where there is communion, and the reverential assembly of earnest and devout believers is enjoined to establish singleness and unity of the spirit. If prayer were merely petition for human necessities, men would better pray in secret, the 'asking' of which Christ spoke. But prayer is appeal, adoration, confession, thanksgiving, and, highest of all, communion with the Father, God. Religious attachment to location is universal, and communion prayers must have location as well as assembly. Prayer must be in the spirit, and spirit involves reverence. Reverence is submissive, humble carriage of inferiors in the

presence of their superiors. It invokes emotion, and emotion is controlled by the senses. Joy, grief, sorrow, sadness, and gladness are external expressions, produced by outer environment upon the inner consciousness. The emotion of reverence swept the Psalmist when he sang, 'I was glad when they said unto me, Let us go into the house of the Lord.' Nowhere did Christ abrogate the idea of a resort of reverence, for he was carried as a child to the Temple, he taught daily in the temple, as a boy of twelve he remained voluntarily in the temple, he 'went about all the cities and villages, teaching in their synagogues'; and when the time came for his final Passover Feast, he dispatched disciples to locate 'a large upper room.'"

"But are there not many Churches, often at variance with each other? May not some be the true universal Church, while others are cumberers of the ground of faith?" asked Doubt.

Traveler's fellowship had been with an evangelical communion that stressed the superiority of its own over the fellowship of other communions. To that moment his had been, in his estimation, the holy and universal Church. He was about to answer Doubt with a zealous pride in the denomination of which he and his ancestors had so many years been members.

But before Traveler could speak to Doubt,

Belief interrupted and said: "The Church is any group of devout believers who have been called out by the Holy Spirit. *Ek klesia*, the two Greek words used for the universal Church, signify just that; *ek*, 'from,' and *klesia*, 'called,' and the combined word is in the original 'called from amongst,' or 'called out from amongst.'"

"But did not the Greeks use the word *ekklesia* of those who were called apart for any leadership?" asked Doubt. "Would that not make of the *ekklesia* any body of men or women chosen for any specific work? Would not the Church then be any group assembled for any purpose, whether religious or otherwise?"

"But Jesus Christ made this 'election,' or calling out, specific, as later did also Paul, by the use of the more definite word in Greek for church, *kuriake*. *Kuriake* means 'that which belongs to the Lord.' This makes the Church essentially different from the club or lodge or fraternal body of selected men and women. The true, or catholic, Church, then, is any body of persons who, by virtue of their faith, are 'called out from amongst' their fellow men for the sake of leading them into Christian faith and experience. The communion of the saints is the visible recognition of this fellowship, in the witness of the presence and influence of Christ, their Leader, in their lives. When one partakes of this fellowship without the senti-

ment of this selection or setting apart, he does so unworthily, and hence the apostolic decree that you 'withdraw yourselves from every brother that walketh disorderly,' and again, 'Mark them which cause divisions, and offenses, contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ,' because they are not *ekklesia* and *kuriake*.

"The universal catholic true Church, then, my brother, is 'for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ.' The 'gates of hell'—that is, the power of death—shall never prevail against this holy universal assembly of the 'select,' 'called out from amongst' for the 'belonging to the Lord.' Its mission is the 'calling out' by example and precept of the universal race."

Traveler lifted his head high and looked steadily into the wavering face of Doubt. He uttered the words of his Creed once more:

*"I believe in the Holy Ghost; the holy catholic Church; the communion of saints."*

Doubt turned her face from him, and Belief placed her arm tenderly but firmly in his. Thus they walked on toward the journey's end,



### XIII

#### "THE FORGIVENESS OF SINS"

NOT even Doubt, with her usual misgivings, had any protest to make in the mind of Traveler as he uttered the words: "I believe in the forgiveness of sins."

The world-wide record of miraculous conversions; the undeniable attestation of lives transformed in the twinkling of an eye from moral and physical wreckage into clean, sober, honorable, upright characters; the innumerable elevations of human derelicts from the lowest depths of infamy into newness of life; the change of tastes and habits which have baffled medical science, at the touch of some unseen power—are too evident to be resisted even by skeptics. Professor William James, of Harvard, fervently declared that "the conversion of a single soul is a greater act than the creation of a whole material universe." Conversion is a greater miracle than any recorded in Holy Writ of the material transformations by the Christ.

When one reads of the Jerry McAuleys, the Hadleys, the Sauls of Tarsus, the army of prodigal sons and prostitute women, reborn in a moment, their whole attitude toward life changed so that even their physical appearance

is often altered and their lifetime habits broken by the invisible authority of forgiveness and regeneration, it would be the supremacy of folly even for skepticism and Doubt to dare assail this indisputable reality.

So Doubt did not challenge Traveler's declaration of belief in the forgiveness of sins. To have done so would have been acknowledged weakness.

Quite lustily, therefore, he repeated that part of his Creed:

*"I believe in the forgiveness of sins."*

Belief smiled, assuringly and approvingly, and Doubt lingered far to the rear of them.

## XIV

### "THE RESURRECTION OF THE BODY"

AS Traveler and Belief walked on their way, the day growing into unusual serenity and brilliance, Traveler suddenly saw a shadow fall across his pathway, and felt the presence of another than his companion, as the great sun hid his face momentarily behind a cloud, just before he started on his western descent toward the end of another perfect day.

As he turned to ascertain the identity of the new traveler, he saw Doubt hurry past him, as if she would leave them far behind.

Traveler stopped in his tracks, and Doubt called back, "If a man die, shall he live again?"

The words were from the lament of Job, and awoke in Traveler's consciousness the sad realization that "it is appointed unto all men once to die." He lifted his eyes across the far fields, and yonder, covering a vast area of rolling space, he beheld monuments and tombstones, each attesting the uncertainty of life and the certainty of death. A cold chill swept his frame. He read the words on the moldering stones, themselves fast yielding to the touch of Time. In the great cemetery he saw many clad in the habiliments of mourning and grief, spreading

fresh flowers over the mounds of their beloved departed, some falling on their knees by the graves and shedding bitter tears of bereavement.

The words of his Creed came involuntarily to his mind, and he said, in a voice that he would have carry its reassurance to the army of silent sleepers in their graves: "I believe in the resurrection of the dead."

He spoke so clearly and with such force that Doubt must have heard him, for she turned abruptly and retraced her steps to his presence, accosting him in his pathway and addressing him with a new inquiry:

"'All worldly shapes shall melt in gloom,  
The sun himself shall die.'

And your own Bible has written: 'As the cloud is consumed and vanisheth away: so he that goeth down to the grave shall come up no more. He shall return no more to his house, neither shall his place know him any more.' What evidence has man ever had of the resurrection of the body?"

Traveler gazed wistfully across the wide expanse of mounds and monuments marking the moldering remnants of men and women who had once lived as he was then alive. He knew that if the Christ in whom he placed his simple trust had not risen from the grave, then he and all

like him were, as Paul had said, of all men the most miserable.

The destruction of the universal belief in resurrection, he realized, made of all graveyards but garbage heaps and of faith a hollow mockery. He would have surrendered every preconceived theological prejudice or opinion at that moment for some material proof of man's immortality over the decay of Time.

Tears fell from his eyes; for if the words of Doubt were true, far behind him in the hallowed acre near the village church where he had so often heard the inspiring words of Hope, she from whose lips he had first learned to lisp the fervent words of his Credo had been deposited in the arms of her mother earth to become the feast of the worms of the dust, her tender face and beaming eyes never again to gladden him, but to become the havoc of dust and decay and death's remorseless gluttony.

Belief saw Traveler's tears and hastened to his rescue.

"My brother," she said tenderly, "there is no death. What seems so is transition. The grave is not the goal. He who spoke the words quoted by Doubt from the Holy Word had not yet seen the light that shone on Calvary, nor heard the sweetest message of the Master when he said to his disciples and to all who should ever after name his blessed name, 'Because I

live ye shall live also.' Even as you have been tested by Doubt to-day, Job of old felt the weight of Doubt's inquiry, for it was not until later that he could say, as I trust to hear you say: 'I know that my Redeemer liveth; and though after my skin worms destroy this body, yet in my flesh shall I see God.' When the poet Browning stood before the matchless statuary of Florence, he cried: 'How perfect is this art; how imperfect is man! But art is for time, and man for all eternity.' St. Augustine said: 'Thou, God, hast made us for thyself, and the heart of man is restless until it finds its rest in thee.'"

"But nature dies, and why should man live after death?" asked Doubt.

Belief answered for Traveler: "The body of man is not his soul, but his servant. It is the medium through which he receives impressions from the material world, and the spiritual man is ever conscious that there is something within him independent of and superior to his body. Since the body is not the man, death may claim the body, but it cannot hold the man himself. Socrates was right when he said to those who would bury him, 'You may bury me if you can catch me, but what you bury will not be Socrates.' The apostle challenged the sting of death and the victory of the grave. Christ's tears over the dead Lazarus were not for him,

but for those who were left behind. John said: 'Blessed are the dead which die in the Lord; their works do follow them.' Paul said: 'If this earthly house of our tabernacle were dissolved, we have a building of God.' Man was created in the image of God, and death is merely the body's entrance into the divine repair-house, out of which he shall be raised in an incorruptible body; as the Psalmist said, 'I shall be satisfied, when I awake, with thy likeness.' The apostle wrote: 'If the spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his spirit that dwelleth in you.' 'For this corruptible must put on incorruption, and this mortal must put on immortality.' Matthew (xxvii. 52) says: 'And many of the saints which slept arose.' Peter (1 Pet. iii. 17-21 and iv. 6) says that Christ preached to those who were dead. Then he must have been conscious and they who heard conscious; so death is not a dissolution, but a continuance of consciousness, and the body will be raised. 'Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth.' (John v. 25-29.) Also: 'And this is the *will* of him that

sent me, that *every one* which seeth the Son, and believeth on him, may have everlasting life; and I will raise him up at the last day.' (John vi. 40, 41.) 'Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live.' (John xi. 25, 26.) 'For as in Adam all die, even so in Christ shall all be made alive.' (1 Cor. xv. 22.)"

"But the body returns to the elemental dust and is swept away. How can it be gathered together again for resurrection?" Doubt asked.

"Paul has answered that question in 1 Corinthians xv. 35-50. He shows by the development of the seed sown in the ground, and which seems to return to the dust, that a new seed like unto it, and containing the identical life, is resurrected. He says: 'That which thou sowest is not quickened, except it die: and that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain. But God giveth it a body as it hath pleased him, and to every seed his own body. . . . So also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written,



The first man Adam was made a living soul; the last Adam was made a quickening spirit. . . . And as we have borne the image of the earthy, we shall also bear the image of the heavenly. . . . The dead shall be raised incorruptible.”

Traveler's eyes turned once again toward the rows of marble monuments towering over the graves of the dead. He was about to repeat the words of John, "Blessed are the dead which die in the Lord." But as he opened his mouth to speak, he caught Doubt's eyes studying him searchingly. She seemed about to speak to him. From an intuitive dread—for Traveler was moved by the most momentous question that has entered the minds of believers, "If a man die, shall he live again?"—he would not willingly be disturbed in his simple trust.

But Doubt seemed inexorable. She moved up close to Traveler and asked him: "Does not your favorite fifteenth chapter of 1 Corinthians tell you that 'flesh and blood cannot inherit the kingdom of God'? Then why the necessity of bodily resurrection? Is not your belief in the resurrection of the body utterly at variance with the apostle's declaration?"

The question struck Traveler with the force of a deadly blow. He could not comprehend it, and he was speechless to reply. He hung his head, and the tears dropped from his tightly

closed eyes. Even Belief appeared dumb before Doubt's inquisition on the greatest desire that stirs the normal soul.

Doubt seemed triumphant. She challenged in another question. "Can you not answer it?" she asked.

This aroused Belief from her apparent lethargy. She strode over to Doubt and said, quoting from Robert Browning:

"Unanswered yet? Faith cannot be unanswered.

Her feet were firmly planted on the rock;

Amid the wildest storm she stands undaunted,

Nor quails before the loudest thunder shock.

She knows Omnipotence has heard her prayer,

And cries, "It shall be done, sometime, somewhere.'"

Is it possible that man alone, for whom all else revives, shall be buried in barren ground to have less privilege than the grain on which he feeds? Christ said, 'I am the resurrection and the life'; and Paul said that man's body, sown a mortal, natural body, shall be raised up a spiritual, immortal body. We know that the bodies we have in this life are not the same through the years, for every seven years there is a complete change of the body material, yet we have not noticed it. The river yonder seems to be the same that it was in Traveler's youth, with the same banks, and the same ripples and rivulets and sand. Yet we know that the stream by which Traveler played as a youth is not the

stream that is flowing rapidly down toward the great ocean. So with the mortal body. We know from Christ's resurrected body that it was so altered that it could pass through closed doors; he passed from vision while yet present; he was not easily recognized, showing that a change had taken place in the grave; he revealed his presence at will; yet he was neither apparition nor ghost, for he challenged the doubting disciple who said, 'Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe,' by saying to him, 'Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side; and be not faithless, but believing.' He also said: 'A spirit hath not flesh and bones, as ye see me have.' 'He showed himself alive after his passion by many infallible proofs, being seen of them forty days,' says Acts i. 3. Job said: 'In my flesh shall I see God.' If he raised Lazarus bodily from the grave and death, he has power to raise every man who is dead. The fact that Christ became the first fruit of the grave, and dwelt on earth in a glorified physical body, entirely controlled by the spirit within it, assures us that he will also raise up the dead bodily, when, as Paul said, 'in the twinkling of an eye, all shall be changed,' and the mortal bodies shall put on immortality."

Turning to Traveler, Belief said: "My brother, you may well put your trust in your Creed and say that you believe in the resurrection of the body. The Father who said, 'I am the God of Abraham and Isaac'—then dead for many centuries—and then added, 'I am not the God of the dead, but of the living,' will raise up a bodily vehicle suitable for your redeemed soul."

She pressed her hand against Traveler's. He took it and gently placed her arm in his. Turning to Doubt, now silent, but smiling, as if, incomprehensible as it might seem, she were happier that Traveler had reached the victorious end of the inquisition, he said with earnest zeal:

*"I believe in the resurrection of the body."*

And Belief and Traveler went on their way rejoicing.

## XV

### “AND THE LIFE EVERLASTING ”

**T**HOUGH the day was far spent and the sun was dipping into his bed of saffron and gold in the west, Traveler felt as if it were the morning of a new day. His feet moved so easily, his steps were so firm and yet so light, he could with difficulty restrain himself from running; and Belief and Doubt were both put to their utmost to keep pace with him. At that moment he would cheerfully have protested against his being called by his old name, for he was no longer Tired Traveler; a sense of the meaning of the Scriptural promise of “a new name,” a name in his forehead, as prophesied by Isaiah and pledged in Revelation, seemed to possess him. He felt that he could “run and not be weary,” that his “youth had been renewed like the eagle’s.”

There is no abiding comfort like that of the consciousness of having passed through great tribulations securely; and the knowledge that all sacrifice and suffering is essential to spiritual discipline—that there can be no permanent happiness which has not been filtered through trials and tests of faith—gave to Traveler a sentiment of security and trust which completely

filled his soul. Exultantly he hurried along, his heart leaping with gratitude even toward Doubt, who no longer appeared before him draped in the habiliments of mourning and sorrow. He felt that she had been helpful in her companionship, and he no longer shrank from her. Toward Belief he was radiantly companionable.

"It is only a little way to the end now," he said to her. "How quickly the mileposts have flown!"

"Yes, just a little way," she repeated, and she pointed to the end of the journey, visible now, for the highway could be seen vanishing in a blaze of golden glory the like of which Traveler had never seen before.

"Do you see it?" Belief asked Traveler: "The light that shall never perish yonder?" And she pointed to the great gateway that opened into a seemingly endless paradise, over the portal of which there burned in letters of radiant glory the one word "TRUTH."

"There is no night there, and Doubt never enters, nor anything that maketh afraid," she said. "Only a little way, only a little way," she repeated as Traveler's face shone with the light that was never on sea or land.

He released Belief's hand and would have rushed eagerly toward the entrance, forgetful of

everything else but the glorious attainment of the destiny of Faith.

But Doubt, tenderly now, checked his enthusiasm and called him back.

"Have you not forgotten?" she asked kindly.

The final words of Traveler's creed came instinctively into his mind. He had almost forgotten them. Lifting his hands heavenward, and then swinging them toward the golden gate that stood ajar at the end of the way, he said fervently: "And the life everlasting."

"You believe that with all your soul and heart and mind?" asked Doubt. "For it is the final test of admission into the true haven of peace."

Traveler repeated with added emphasis: "I believe in the life everlasting. Amen."

"Upon what deductions of the intellect, may I ask?" demanded Doubt.

Traveler would have spoken for himself, so sure was he; but Belief, realizing that her period of instruction was soon to be ended, and remembering the unhappy circumstance of Peter when he would have walked on the waters to meet his Lord, came quickly to Traveler's side and whispered the answer into his ear: "Science admits of the beginning of all things in its declaration of the law of continuity, and if there be an end of life, this law is broken. Man's career on the visible universe at most

must be terminated by what science knows as death; and since everything material eventually comes to an end sometime, man, if he be destined anywhere to find an eternal home, must expect it in the invisible universe. The visible and the invisible must be connected, then, by some bonds of energy, for man seems by certain organs connected to the invisible and eternal state. It is irrational to charge an All-wise Creator with construction merely for annihilation.

'Eternal process moving on:

From state to state the spirit walks,

And these are but the shattered stalks.'

The fact that man's work is never finished in the material life demands, in the orderly process of creative harmony as seen in the material universe, that he must have some state and way of completion of it somewhere else. A careful study of the arrangements of the earth alone indicates design for the promotion of the welfare of rational beings. The atmosphere in its composition suited to the lungs, the water for the creatures of land and sea, the chemical affinities of soil and sunshine and seasons, everywhere harmony—except in the life of man. In the moral world, all this harmony seems lost in this world, and there are wars, hates, oppressions, inequities, injustice, destruction. If this life were all, the Creator's



purpose in the moral world has been defeated. Such is not believable. Man's indefatigable progress, in spite of all these, indicates that he is destined for eternity. Yet in the lives of the best and greatest death comes to break the thread and leave their greatest aspirations unsatisfied. The limitless intellect is checked in the zenith of its expectations; the greatest purposes are thwarted; all this reveals the declaration of the scientist, Huxley, that life, as the cause of organization rather than the result, must have existed before it, and hence shall exist after it. The fact of consciousness denotes that the spirit is an entity superior to material organization. Where the material senses cannot go the mind may penetrate in thoughts. It is the spirit, not the body, that continues man's identity. Personality and individuality are not common heritages; each has his own, which he can neither receive from another nor relinquish to any one else. One's individuality and personality is superior to one's intellect. Bodily changes do not alter it; time does not efface it; disease and death cannot destroy it. Then there is conscience, which points clearly to an immortal destiny. Its persistent adherence to the highest convictions of right proves that it is related to the universe unseen. Its capacity for enlightenment marks it for eternity. The historic record of martyrs

going cheerfully to their death with no forebodings, but preferring rather to die for their high ideals than to live in compromise of them, while many have died in dread of some unseen punishment hereafter, who have never entertained a fear of punishment on earth, reveals the fact that, likening the unknown to an ocean, the conscience is its compass. Shakespeare believed this when he made Hamlet say:

'The dread of something after death—  
The undiscovered country, from whose bourn  
No traveler returns—puzzles the will,  
And makes us rather bear the ills we have  
Than fly to others that we know not of.  
Thus conscience doth make cowards of us all.'

The fact that life is eternal, that God is love, and we are created in his image and likeness, tells us that unrequited love on earth must be satisfied in an endless state hereafter. Soul is more than sense, and longs for a better knowledge of God which time cannot give. This makes eternal progress possible to man. Man's constant search for the truth leads him to seek it beyond realms of the finite. The reality of the soul and its constant longings, which the world is not sufficient to fulfill; the fact that the soul is never satisfied on earth; man's intellectual progress which demands a life for its perfection, which time cannot afford; the universality of love; the absence of any purpose in the

creation of the individual or species if death ends all; the fact that no created thing has ever had a yearning that was righteous which was not satisfied, and that the soul can never be satisfied with the material things of finite life—these and a thousand other reasons lead to the conclusion of faith as stated by Professor Schiller, the philosopher, 'If death ends all, the moral life cannot be lived out, moral perfection is impossible, and the universe cannot be regarded as at heart ethical.' The universality of hope, which Goethe calls 'the second soul of man'; and, best of all, the fact that because Christ lives we shall live also, leads us to say with Tennyson:

'For nothing worthy proving can be proven,  
Nor yet disproven; wherefore thou be wise,  
Cleave ever to the sunnier side of doubt,  
And cling to faith beyond the forms of faith.'"

They had come to the end of their journey. Traveler looked straight into the open portal, his face lumined with the light that blazed from the word burning over the entrance, "TRUTH." He lifted his voice in final declaration of the climax of his Creed:

*"And in the life everlasting."*

Doubt pressed his hand and said to him: "I must go now. There are others I must assist Belief to lead to the open gateway of your glorious destiny. If my questionings have

sometimes seemed harsh and cruel, remember, as you enter into your serenity in Truth, that they have been for the establishment of your faith and the strengthening of your footsteps."

Here Belief interposed a word in behalf of her sister: "My brother, as you enter into your great joy, remember that but for the presence of Doubt I should never have been permitted to be your companion on this journey. For where there is no Doubt, Belief has no welcome. Into each true life we each must enter. But here we too must part, Traveler, for in Truth your faith will be swallowed up in sight."

Traveler stood speechless as Belief and Doubt slowly vanished from view in the distance. Then he turned his face toward the glorious and glowing gateway which opened into the realm of Truth. As he gazed within a great wave of gratitude seemed to overwhelm him. A sense of the fullness of the Creed which he had so loosely and so lightly recited every Lord's Day for the many years of his Church membership now for the first time in his life broke upon his heart and mind. He experienced a new conviction of the reality of God the Father Almighty and his only begotten Son, Jesus Christ, and the power of the Holy Ghost. He seemed to be standing in the very presence of the Most High. He fell on his knees and lifted his voice with a conviction which had not

been his in all those years, as he repeated before the blazing emblem of welcome that greeted his dazzled vision:

*"I believe in God the Father Almighty, Maker of heaven and earth; and in Jesus Christ, his only Son our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried; the third day he rose again from the dead, he ascended into heaven, and sitteth at the right hand of God the Father Almighty; from thence he shall come to judge the quick and the dead."*

*"I believe in the Holy Ghost; the holy catholic Church; the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. Amen."*

As he finished these words, a hand was laid gently upon his shoulder, though Traveler could see no one. A voice came out of the air, saying, "Well done, good and faithful servant; enter thou into the joy of thy Lord." The great door swung wide open on its hinges, and some invincible but invisible influence seemed to draw Traveler within. He stepped across the threshold, and the door closed behind him, shutting out forever his companions, Doubt and Belief, as the light played upon his serene countenance from the eternal Throne.

Traveler had entered into the glories of the everlasting Truth.





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Abernethy, Arthur T.

Ab37

The Apostles' creed.

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